

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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Jesus and the Veil Of the Tabernacle

By the late Dr. R. L. Moyer, Dean, Northwestern Schools, Pastor, First Baptist Church, Minneapolis

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which He hath consecrated for us, through the veil, that is to say, his flesh."—Heb. 10:19, 20.

Above is a text in which the Holy Spirit very clearly declares that the veil of the Tabernacle is a type of the flesh, or humanity, of the Lord Jesus Christ.

The Tabernacle was erected by Moses at the command of God, and was the sanctuary where God dwelt among His people, Israel. There is no more interesting subject in the Word of God than God's great object lesson, "The Tabernacle." Every detail of the tabernacle is divinely ordered, and every detail declares the Lord Jesus Christ, who became flesh, and "tabernacled" among us.

The Tabernacle proper was a tent, or house, placed in the court which was formed by white linen walls, 100 cubits long and 50 cubits wide. The Tabernacle itself was 30 cubits long, and 10 cubits wide, and was divided into two rooms, the outer one of which was called the holy place, 10x20 cubits in size, while the inner room was the holiest, or holy of holies, 10-10-10 cubits. It was in the holy of holies that God dwelt between the cherubim. This tabernacle was divided into these two rooms by the veil, which God declares in the above text to be a shadow of His Son. When God declares anything to be typical it will pay us to study that particular thing closely. We shall proceed to study the veil as follows:

The Materials of the Veil

"Thou shalt make a veil of blue,

and purple, and scarlet, and fine twined linen."—Exod. 26:31.

"The fine linen is the righteousness of saints" (Rev. 19:8). The fine linen in the veil speaks of the perfect righteousness of Christ. The Scriptures declare that He loved righteousness and that He did righteousness. The circumstances that surround the crucifixion were such that the centurion was compelled to cry out, saying, "Certainly this was a righteous man" (Luke 23:47). This linen was spun by the women, as He was "made of a woman" (Gal. 4:4).

The fine linen would be pure white, so that gives us four colors in the veil—blue, purple, scarlet, (Continued on page 5)



Dr. R. L. Moyer

Jesus Is Coming Again

by Rev. W. A. Criswell,
Pastor First Baptist Church, Dallas, Texas

"We would see Jesus."—John 12:21.

"This same Jesus . . . shall . . . come in like manner as ye have seen him go into heaven" (Acts 1:11). Who is it that is coming again? It is the same Lord Jesus who went away.

Our Longing to See Jesus

In chapter 12 of John there is told the story of some pagan Greeks who came to Jerusalem and wanted to see Jesus. Jesus was in the court of Israel, and the Greeks, being Gentiles, had to remain outside in the court of the nations. Between the two was the middle wall of partition. The Gentile Greeks, finding in their midst the disciple Philip, made the earnest request, "Sir, we would see Jesus." Philip took the request to Andrew and both of them carried within the appeal to Jesus. The Greeks wanted to see Jesus.

It is thus with us today. Our Saviour has gone beyond the veil into the heavenly city, the new Jerusalem. But we long to see Him. It is not an influence or a spirit or a process of cultural evolution that we long to see. It is the Man, Christ Jesus. It is the Redeemer who gave Himself a ransom for us. We all have felt through the years a great love for Him because of what He has

done for us—dying for us, interceding for us, caring for us. We long to see our Saviour.

It is not enough to have a letter from Him. It is not enough to read the story of His life. It is not enough to have His Spirit in our midst. Like the Greeks, we, too, would see Jesus. It is Christ Himself we long to see. Nothing else will satisfy our hopes. We have a hunger to meet Him face to face. Like the bride waiting for the bridegroom, we are waiting for our glorious and redeeming Lord.

I once heard the story of a young seminary graduate who in his first pastorate was called to the deathbed of a faithful, old soldier of the cross. The young man was seeking to comfort the aged saint as he faced the last and inevitable hour. The youth read to him from chapter 14 of John, verse 2: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." The young man stopped reading and began speaking to the aged Christian about the glorious mansion in the sky. As he spoke, the old pilgrim placed his hand on the arm of the young man and said, "No, no, my son, read on. Read the third verse." So the young man continued, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am,

there ye may be also." The aged saint said, "Son, that is it! That is it! It is not a mansion in the sky or streets of gold beyond pearly gates that these old eyes are longing to see. It is my Saviour that these old eyes are longing to see. It will be Heaven enough to have Him and to be with Him."

The longing of every Christian heart is to see Jesus. Shall we ever see Him? The answer of Scripture in the affirmative is positive and emphatic. Statements of the certainty, the literalness, the visibility, the reality of the glorious appearing of Christ our Saviour. (Continued on page 7)



Dr. W. A. Criswell

JUNGLE DOCTOR to the Rescue

by Paul White

Hostility Bristles

When Daudi and I went on a medical safari we would stop a whole day at a village, see all the sick people there, perhaps do a minor operation or two and renew the acquaintance of a number of our old friends. There would be those who would rub happily the



place where they had received attention. Others would show the spot where tropical ulcers had been healed. Others again would show a gap in their generally splendid teeth where one had given way and I had applied the gentle dental art.

I enjoyed these safaris. We used to sleep in the back of the car with a mosquito net as a rather inadequate boundary wall between us and the jungle. On this particular occasion we planned to spend a day with Simba at Makali, taking Perisi to see the progress he was making with the building of her

new home.

We said the usual farewells as we drove away from the gates of the hospital, and by mid-morning we had reached our first village, greeted the Chief, seen a score of sick people, and arranged for Perisi to visit some of her former school-fellows.

The afternoon saw an ever increasing collection of Africans wanting medicine, injections, eye-drops and all the things that in an increasing way were being recognized as "the new road to health," as the Chief expressed it in his invitation to an evening meal of African porridge.

Round the camp-fire we listened to the stories of the tribe—how the rabbit outwitted the crow, and how the little jungle bird, ndudumizi, had overcome Simba, the lion, the king of the forest.

During a pause in the conversation I looked out into the cold, clear starlight and saw the silhouette of great palm trees, and behind them the green masses of a mango grove.

"Kah," I said, "behold, the wawabu—the Arabs—have been here at one stage."

"Heeh, Bwana," nodded the Chief, "this was a place where there were many wawambu—

slaves. It was a place of grief before the British came here."

"Kah, tell me this. If a man was caught by the slave traders, how could he be made free again?"

"Heh," said the Chief. "Bwana, it would cost much money for him to be bought back."

"Listen, great ones," I said. "Listen to these words before you go to your rest. These are not my words, they are those of Mulungu Umulungulungu—the Almighty God—writing to you and to me. They are His words. . . . You were not bought back from the slavery of sin by things that can wear out, like money, but you were bought back by the precious blood of Christ!"

Then I told them how the Son of God had died to pay the price for us to be redeemed, bought back, to freedom.

"But, Bwana," asked one of the younger men whom I recognized as having had quite a reasonable education, "does God demand the blood of His own Son before He will forgive you and me?"

"Uh, uh," I said, shaking my head, "you have it wrong. He is a loving God who tries to make us understand what a foul thing sin is. Did not Jesus Himself tell the story? There was a great chief, who of course was God in this story. He had a very big garden in which he planted many fruit trees and vines. He put a very strong iboluh—fence—round it, and then it had a well, a house, and a place to store his food. So He sent men to look after His garden, and when the time came for the fruit to ripen He sent a servant (Continued on page 4)

"Unlikely" Not Enough

Editorial in the Baptist Standard
By Dr. E. S. James

Never before have the good Catholic people of America been put in such an embarrassing position. The editors and spokesmen have been telling us for years that the church never tells its people what to do in matters of politics or government. Those of us who have insisted that it has always done so have been called bigots and trouble-makers. American voters have been told by these spokesmen that the election of a Roman Catholic to a high government office could in no wise endanger the principle of separation of Church and State.

Apparently, Americans were about ready to accept it; but the Vatican itself has now made it more than plain that the church reserves to itself the prerogative of issuing directives to all her constituents in the political as well as the religious realm.

L'Osservatore Romano, the Vatican newspaper, spilled the political pie all over the place when it said:

"A Catholic can never prescind from the teachings and directives of the church. In every sector of his activity he must inspire his public and private conduct by the

laws, orientations, and instructions of the hierarchy."

Webster says that word "prescind" means "to separate in consideration." So the Catholic hierarchy says that no Catholic is to separate Church and State in his own consideration of them.

Dale Francis, editor of the Lone Star Catholic, is an able editor, a good writer, and a staunch defender of his faith. We cannot concur in all he says, but he appears to be the kind of person one would like to know better. From their point of view his church should be very proud of him, and many others of us admire many things about him. We have been somewhat amused, however, at his effort to explain this totalitarian statement from the hierarchy. He acknowledges that it has created quite a stir in political circles and that "some Americans have taken it to mean that the hierarchy would control a Catholic in a political office in the United States." He insists, however, that it was directed at Catholics in countries where Catholics are predominant (Continued on page 7)



Editor's Notes

Five days, July 25-29, this editor attended the Southern Baptist Fellowship Bible Conference at the Bill Rice Ranch, Murfreesboro, Tennessee. We met many new friends from some sixteen states, most of them readers of THE SWORD OF THE LORD. We had a good conference, sweet fellowship, many holy vows. And I was glad to have two good long afternoon rides on Bill's beautiful, spirited five-gaited mare, Stormy. It was good to hear Dr. Lee Roberson, to hear the fine brass quartet from Highland Park Baptist Church, to hear Mrs. Herrman in sacred concert, to hear Dr. Faulkner and to hear Dr. Bill Rice preach, "Voice of Revival" announcer, Bud Lyles, led the singing. I spoke eight times.

Then I came home on the train Friday night. I arrived home for two hours and then at 2:00 p.m. drove the 232 miles to Anderson, Indiana, where I preached Saturday night and four times Sunday at the Belmont Bible Church, Rev. Steward Webber, pastor. Then I drove home Sunday night, arriving a little past 1:00 a.m.

Sword Board Members Gray and Sightler Honored by Tennessee Temple College

The Co-operating Board of the Sword of the Lord includes the following distinguished men: Dr. Richard V. Clearwaters, Dr. W. E. Dowell, Rev. Robert C. Gray, Jr., Rev. Jack Hyles, Dr. Bob Jones, Sr., Dr. Bob Jones, Jr., Dr. Tom Malone, Dr. Monroe Parker, Dr. Ford Porter, Dr. Lee Roberson, Dr. Bob Shuler, Rev. Harold B. Sightler, Dr. Louis T. Talbot, Dr. G. B. Vick, Dr. G. Archer Weniger.

At the spring Commencement, Tennessee Temple College, Chattanooga, granted Doctor of Divinity degrees to Rev. Bob Gray, pastor of Trinity Baptist Church, Jacksonville, Florida, and to Rev. Harold Sightler, pastor of Tabernacle Baptist Church in Greenville, South Carolina. Two very strong Bible preachers and greatly trusted Christian leaders have received deserved honor. Our congratulations to Dr. Bob Gray and Dr. Harold Sightler! Friends of these men, who are so greatly blessed in soul winning and building strong churches and defending the faith, will rejoice with them.

Souls Saved Through Almost Every Issue of THE SWORD

This morning I saw a list of those who had written to tell us they were saved in the last three months. Many were saved through the pamphlet, "What Must I Do

to Be Saved?" Some were saved through the radio broadcast. And almost every week someone writes to tell that he has been won to Christ through a sermon in THE SWORD OF THE LORD! For example, three wrote to tell us they were saved through the fine sermon by contributing editor, Evangelist Robert Sumner, on "Surprises of Sin." Three were saved through this editor's sermon on "Blind Bartimaeus." Others have been saved through sermons by Dr. Tom Malone, Dr. Monroe Parker, etc.

I fear that we take too complacently the tremendous blessing of knowing that people find Christ week after week through THE SWORD OF THE LORD and other literature. And on the foreign mission field thousands have claimed Christ as Saviour through the Sword literature. Praise the dear Lord.

Since God has helped us get out more than twenty million copies of my books and pamphlets, I pray that He may help us to get more millions of copies and that thousands of more souls will be saved through them.

Bill Rice Ranch Needs More Motel Rooms

It was thrilling to learn of many deaf young people saved at the Bill Rice Ranch, about eighty of them saved in two recent weeks! And most of the deaf people won to Christ there would not likely have been saved elsewhere, since we who can hear usually do not know how to talk sign language and do not take time to write back and forth the many details of preaching the Gospel and bringing people to know they are sinners and know how to be saved.

The Sword of the Lord Conference on Revival and Soul Winning, the week of July Fourth, overran all the capacity of the conference grounds on Bill Rice Ranch. Sixty or seventy applications for rooms were turned down simply because there was no room left. And some people stayed in hotels or motels in Murfreesboro and attended services and meals at the ranch.

Last Friday afternoon we had a board meeting of this Cumberland Christian Retreat on the Bill Rice Ranch to discuss what is to be done. Dr. Bill Rice presided, of course, and others present were Mrs. Bill Rice, Dr. Lee Roberson, Dr. Robert Gray, businessman Ed Whitley of Wilson, N. C., and this editor. All of us agreed that we ought to, if possible, build a forty-room motel before next summer. That will take money and work.

What Could You Do to Help This Soul-Winning Conference Ground?

Could you spend two weeks next spring, or three, in laying concrete blocks for the forty-room motel? Or could you spend a week roughing in the plumbing for the motel? Or could you do fine carpenter work, and roofing the motel, putting in doors and windows and finishing them perhaps the first two weeks in June? Or could you spend a week on the electric wiring? Or are you a fine carpenter or cabinet

maker and could you help make some needed furniture for each room? The ceiling of the open air tabernacle and the ceiling of the brand new dining room, 60 x 120 feet, should be painted. I will furnish the paint if you will go help get up a team to spray these ceilings. The dining room ceiling will have to be brushed down with a steel brush before painting. Dr. Bill Rice will furnish room and meals; I will furnish the paint anytime this summer or fall.

We will need nearly one hundred doors for the proposed new motel. We will need fifty easy chairs and as many straight chairs. We will need bathroom fixtures for fifty rooms. We need forty air conditioners. We will need about a carload of insulation. What can you give to help us prepare this place where so many hundreds of souls have found Christ, where preachers and Christian workers get zeal and power for the year's work, and where thousands have found the Bible to become a new book and the Christian life a joy? Those who are interested or think you can help, write Dr. Bill Rice, Bill Rice Ranch, Franklin Road, Murfreesboro, Tennessee, or this editor.

That August Sale Opportunity

It is blessed that God has helped us to get out over twenty million copies of my books and pamphlets. During August, it would be a slack month but for the August sale. So to keep our workers busy, and to make it so thousands of people can get their books cheaper than at other times, we have the August sale with 20 per cent discount on all the Sword of the Lord books. Be sure to get what you need while you can save 20 per cent, one fifth off the regular price. Why not order your Christmas gifts now and save money? Why not get a book on *Home: Courtship, Marriage and Children* for that young couple about to marry, the book on *The Power of Pentecost* for a young preacher, and the famous book, *Prayer—Asking and Receiving*, for some special friend?

We Are Reducing Our Debts But Need Help

This year the Lord has helped us to pay off thousands of dollars of long-term notes. So we owe considerably less money than we did a year ago. Yet we still owe quite a lot in long-term loans used to capitalize the work of the Sword of the Lord.

But now a good woman has died who had loaned us \$6,000, and the money is to be paid to her estate right away (although the note is not yet due). So if some friend has that \$6,000 or any amount of \$300 or more which they would like to loan the Sword of the Lord at 4 per cent interest, payable semi-annually, you may write us. In mid-summer we can hardly pay off that note of \$6,000 out of current income. God has helped us and we have never failed to pay notes when due and to pay interest on time. If you have some money to lend at 4 per cent interest per annum and you would like to serve the Lord in this way, please write to the editor of THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.



Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

EVANGELIST BILL HALL, 129-B White Oak Drive, Greenville, South Carolina, recently completed a two-week meeting in the Community Grove Baptist Church near Douglasville, Georgia. Pastor Roy Greenhill reports that there were 11 decisions for salvation and over 20 others for assurance and rededication. He commends Brother Hall for a warm, powerful, and effective ministry.

EVANGELIST GLEN SCHUNK, 10 Blythewood Drive, Greenville, South Carolina, completed a thirteen-day tent campaign in which eleven fundamental churches co-operated in the annual Polk County (Wisconsin) for Christ campaign. There were 39 first-time decisions for salvation and 120 decisions of Christians for assurance, rededication, and full-time service. Leonard L. Robinson, who was the promotional chairman, heartily recommends Evangelist Schunk's ministry to



A column for wives and mothers

By Mrs. Jessie Rice Sandberg

The Blessing of Trouble

We were having our family devotions at the breakfast table this morning just as we always do. Three-year-old Carol was praying and as usual her prayer was getting long and full of childish prattle, so my mind began to wander. Would the car start? Should I try to get the ironing done or finish making Sandy's pajamas? I mustn't forget to call Joanna and find out how the new baby is getting along. Suddenly I began to be aware again of the prayer. "...and bless all the troubles we got. Amen." I heard Sandy snicker and then try to cover it up with a cough. Later, when he was gone and the children were busy playing, I laughed to myself, right out loud. "Bless all the troubles we got..." What does a three-year-old know about trouble!

You know, trouble is a strange thing. It arrives in dark robes of despair and uncertainty, and not until it is already behind us do we recognize that our unwelcome intruder has been God's love and mercy in disguise. How often the Lord uses difficulty to give us "the best" in place of "the good." Somewhere I heard (and I do wish I could remember the source) that "it is better to be in the dark and feel God's hand than to be in the light and have Him far away."

The sweetest memories I have are centered around the time of one of my deepest disappointments. Christmas in our family has always been wonderful, but the holiday season of 1954 promised to be the best ever. Sandy and I had been married not quite a year and we were happily looking forward to the prospect of a baby due the middle of February. We already had a crib and some pretty little soft things suitable for either a boy or girl. In our expectancy, the story of Jesus' birth held special sweetness and we felt our cup of joy was truly running over.

Unexpectedly, however, just two days before Christmas our baby was born, and died within the hour. Besides the sorrow of losing a little one, we had to face the knowledge that our child had had some grotesque and heart-breaking deformities. It is difficult to describe the sense of shock and feeling of inadequacy which we felt. Of course there were tears and the constant question, "Why? Why? Why?"

The Lord in His mercy did not

leave us in despair long. We learned immediately how kind people could be and how eager they were to help bear our sorrow. That in itself was rich recompense. And what a tenderness and sweetness was added to our marriage and home in the sharing of that common grief! The meaning of Christmas itself was so much more real and Heaven so much more dear. Perhaps the greatest blessing of all has been the wonder and realization of what a privilege it is to have the little children which the Lord has since added to our home. Do you think I would ask now that anything about that experience be changed? Of course not!

My dad's favorite hymn, and I think perhaps mine, too, is "How Firm a Foundation" by George Keith, with the words taken almost directly from Isaiah 41:10 and 43:2. Here is the message:

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!

What more can He say than to you He hath said,
To you, who for refuge to Jesus have fled?

"Fear not, I am with thee, O be not dismayed,
For I am thy God, I will still give thee aid;

I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My gracious, omnipotent hand.

"When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee thy trials to bless,
And sanctify to thee thy deepest distress.

"When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply;
The flames shall not hurt thee, I only design
Thy dross to consume, and thy gold to refine."

Yes, Lord—please do—"bless all the troubles we got." And sanctify to us our deepest distress.



Noteworthy NEWS Notes

DR. J. C. MACAULAY, well-known Bible teacher, pastor and author, has been appointed president of the London Bible Institute, London, Ontario. He succeeds Dr. Percy H. Harris who died of polio last November. Dr. Macaulay was pastor of Wheaton Bible Church here in Wheaton from 1939 to 1951. The editor and family were members of the church under his leadership. Dr. Macaulay has been a member of the faculty of Moody Bible Institute since 1951. He will assume his new post Sept. 1.

DR. TED W. ENGSTROM was elected to his fourth term as president of Youth for Christ at the International 16th Annual Convention at Winona Lake July 3-17.

Other fundamental groups who are planning union campaigns, as well as to local churches. In spite of rain and cold weather, the tent was filled to capacity several nights and some nights had overflow crowds.

Abraham Separates From Lot

"Let there be no strife, I pray thee, between me and thee, and between my herdmen; and thy herdmen; for we be brethren." This is what Abraham said to Lot when a strife had developed between Abraham's herdmen and Lot's herdmen. In this connection God's Word said, "and the Canaanite and the Perizzite dwelled then in the land." Abraham and Lot represented the true God in the land. Any strife in their families or family connections reflected on their testimony. God had chosen Abraham to be the father of a nation—a nation that would be a repository for the truth of the one God and a nation through whose loins the Messiah was to come. It was the responsibility of Abraham to maintain the testimony. He must do it regardless of the cost. Nothing is to interfere with the witness the man of God is supposed to give. So Abraham said, "Lot, separate yourself from me." Abraham was human and like all other men he sinned along life's way. But he stood the test in this hour of crisis. He was true to his responsibility.—Bob Jones, Sr.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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INCIDENTS and Illustrations



By
Evangelist Robert L. Sumner
Contributing Editor

Living It Up!

The late Errol Flynn was the idol of millions. In their minds he represented unleashed inhibitions and living just for the thrill of life itself. Flynn made 45 films in 17 years for Warner Brothers and earned as high as \$7,000,000 for his efforts. He never was without his bottle and at the time of his death was still guzzling vodka to the tune of a fifth a day. He had one affair after another with women—in wedlock and out of wedlock—and it seemed to matter little whether his women were minors or women of age.

Yet to all those who thought his life was a continual picnic, what he reveals in his own autobiography may come as a shock. At least twice Flynn tried to commit suicide and on one occasion he endeavored for three days to kill himself, but could not muster enough courage to squeeze the trigger. His type of life he found not worth living—but he was afraid to die!

How true it is that life begins only when Jesus Christ comes into the heart and takes over. No matter where, how, or in what you seek for joy and satisfaction, you will never succeed until you are right in your relationship to God. Jesus said, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

The Monkey Couldn't Take It!

Smoke Signals, a quarterly published by the American Temperance Society, recently offered the following testimony by a Mr. A. Peterson. He said:

"On a cigar counter in San Francisco stood a brass monkey with a cigarette constantly lighted in his mouth. One day, however, this machine monkey would not perform. When the mechanic took it apart, it was found that the insides of the monkey, which governed the control, had been eaten and destroyed by the constant use of cigarettes and the nicotine in them.

"This story was often told by my senior associate in the store where I was employed as a young man. Before he completed any sale to a young person asking for a package of cigarettes, he usually related the above incident with a twinkle in his eye, adding, 'If it will do this to a brass monkey, what will it do to you?'"

You had better not monkey with tobacco!

The Pardon That Counts

Edward J. Curran got right with the Lord while serving time at Raiford, a state penitentiary in Florida. He immediately set out to serve God, study the Scripture and witness to other inmates. He was planning and studying for the ministry in a liberal denomination until he read my articles on *The Interpreter's Bible*, which are now in booklet form, and they proved to be a milestone in his life. He is now an ordained Baptist minister and heads a regional office on the Prison Mission Association. He is using his home to help rehabilitate men when they are released from prison. Some time ago I published a poem he had written, "Try Jesus," in this column and an Oklahoma minister's wife put it to music. He wrote a tract for the American Tract Society, "Behind Prison Bars," which has enjoyed a good circulation, I understand.

It was refreshing to learn, then, that earlier this year, as reported in the *Miami Herald* by the religious editor, Adon Taft, "So successful has he been, in helping prison inmates to turn over a new leaf by surrendering their lives to Christ, that the Rev. Mr. Curran was granted—in a completely unpolluted and rare move—a full pardon by the state cabinet. . . . I was especially pleased to read

the public response Curran gave to the press: "I was completely forgiven by the One who counts when I trusted Christ as my Saviour, but it's nice to have the slate officially wiped clean."

Have you been forgiven by the One who really counts? Only the blood of Christ can completely cleanse you of your sin. Others may forgive you for wrongs you have done—possibly society will officially forgive you for crimes committed—but all is to no avail unless you are forgiven by God.

Hence the good news Paul had for the folks at Antioch: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sin: And by him all that believe are justified from all things, from which you could not be justified by the law of Moses" (Acts 13:38, 39).

Slaughter on the Land Lanes

Did you ever hear of Tarleton Kenworthy? Back in 1907, Mr. Kenworthy was driving some friends down a country road in Indiana to see a train wreck. A farmer's dog ran out into the road, Kenworthy swerved his car to miss the dog, struck a tree, and lost his life. Thus he earned the dubious distinction of becoming the first

known car fatality in American history. From that hour to this, automotive traffic in these United States has claimed 1,302,504 lives.

The goriness of this slaughter is emphasized when you realize that from the beginning of the American Revolution in 1775 through the Korean War, our nation has lost only 1,130,393 persons in war. The wars cover three times as long a period, yet do not equal the traffic fatalities.

Christian principles are just as necessary on the highway as they are in church, in the home, or in business. Yet how frequently good deacons, preachers, elders, stewards, trustees, Sunday School teachers and others drive like devils. Beloved, this ought not so to be! According to Romans 13, Christians are responsible to obey traffic laws and the debt of love mentioned in the same chapter should collect installment payments on the highway.

Remember this on Labor Day weekend . . . and all the rest of the year!

Pray for Evangelist Sumner's meetings:

August 21-28:
Morningside Baptist Church
Fourth & Indiana Streets
Graham, Texas
Aug. 30-Sept. 11:
Berkman Baptist Church
Wade Street at Linden
Indianapolis, Indiana

Thanks To God

In every thing give thanks: for this is the will of God in Christ Jesus concerning you.—I Thess. 5:18

Thanks to God for my Redeemer;

Thanks for all Thou dost provide;

Thanks for times now but a mem'ry;

Thanks for Jesus, by my side;

Thanks for pleasant, balmy springtime;

Thanks for dark and dreary fall,

Thanks for tears by now forgotten;

Thanks for peace within my soul.

Thanks for prayers that Thou hast answered,

Thanks for what Thou dost deny!

Thanks for storms that I have weathered,

Thanks for all Thou dost supply!

Thanks for pain, and thanks for pleasure,

Thanks for comfort in despair,

Thanks for grace that none can measure,

Thanks for love beyond compare.

Thanks for roses by the wayside,

Thanks for thorns their stems contain!

Thanks for home and thanks for fireside,

Thanks for hope, that sweet refrain.

Thanks for joy and thanks for sorrow,

Thanks for heavenly peace with Thee,

Thanks for hope in the tomorrow,

Thanks through all eternity.

—J. A. Hultman

Do You Want Puzzles in '61?

You may feel that this is a little early to talk about "next year," but we here at THE SWORD OF THE LORD are compelled to do "long range" planning in order to do a good job. We have been wondering lately if you appreciate the weekly Christian crossword puzzles sufficiently to make it worth the financial loss we suffer. According to our present estimate, we will lose around \$5,000 in our puzzle department this year. If it is sufficiently appreciated, we feel that it is an investment, not a loss. Will you help us to decide, please?

Should we make plans to have puzzles in 1961? If so, what do you think of the free booklets we give away each week? Do you like them? Do you read them when you receive them? Are you helped by them? We would be happy to continue this if people receive spiritual benefit from them but we do not want to waste money on anything not doing good.

What about the offer at the end of the year for those who have had a sufficient number of correct answers? If you would like to have us continue this special award, what do you think we should offer

in 1961? Do you have any preference or suggestion—within reason, of course? Should we give lesser awards to those who do not qualify for the main award at the end of the year, but have a sufficient number of correct answers to be noteworthy?

To make it simpler and easier for you to help us with your opinions, we have added a little questionnaire to this week's puzzle. When you fill out the puzzle, will you also answer the questions and send us those answers along with the puzzle? We would appreciate it if those who ordinarily fill out the puzzle—and hence enjoy this weekly feature in THE SWORD—but who do not usually send their answers to us, would do so this week in order that we might get a better and more accurate picture of how many readers enjoy the puzzles. Your cooperation will be gratefully appreciated.

(P.S. Re-read the last three sentences in the first paragraph! If at all possible, will you enclose your "dime" contribution to help us off-set the huge deficit in this department? Many, many thanks!)

PUZZLE QUESTIONNAIRE

Do you ever fill out the crossword puzzle in THE SWORD? -- Yes -- No.

How frequently? Check one: ____Every Week ____Usually
____Frequently ____Seldom

Do you ever send your answers in to THE SWORD? ____Yes ____No

How frequently? Check one: ____Every Week ____Usually
____Frequently ____Seldom ____Never

Do you want this feature to continue in THE SWORD? ____Yes ____No

Do you want us to continue giving free booklets each week for correct replies? ____Yes ____No

Should we give a special award at the end of the year? ____Yes ____No

Should we give lesser awards at the end of the year to those not earning the special award? ____Yes ____No

Do you have any suggestions about rewards? _____

(Use additional paper for detailed comments and suggestions, if necessary.)



Bud Lyles,

A reader wrote to inquire about sermons on record. We are acquainted with some Bible study courses which are available but do not know any company which is making sermons by contemporary preachers obtainable on LP records. If other readers know where recordings of sermons can be obtained, please share the information with us and we will pass it along to others. Write to RECORDS, Box 420, Wheaton, Illinois.

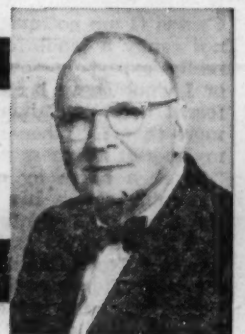
On an album titled SOFTLY AND TENDERLY Helen McAlerny Barth sings twelve selections in the style so familiar to the thousands who have heard her on radio and in Bible and missionary conferences. Recently returned from missionary service in Germany, Mrs. Barth will make her many friends very happy with this fine album. You will hear with blessing: God Did a Wonderful Thing for Me; Give Me Jesus; So Send I You; No Not One; Oh to Be Like Thee and all the others. Accompaniment is by Scott Douglas (piano), Gil Meade (organ) and Morris Dobbins (violin). SINGSPIRATION (Zondervan) LP-179.

Bill Pearce is well-known in the mid-west for his work at W.M.B.I. in Chicago. His mastery of the

Jesus and the Bible Together

As an old-time, veteran evangelist with many years of experience, we would like to warn all of God's Bible-believing Christians, regardless of denominational affiliation, that if the Bible is not the Word of God, we have no basis for our faith. All we know about Jesus Christ is what the Bible says about Him. No man can preach an authoritative Christ who does not preach an authoritative Bible. We have been saying, "Back to Jesus." But we are never going to get back to Jesus until we get back to the old-time, simple faith of our forefathers who believed that the Bible is the Word of God from the first verse of Genesis through the last verse of Revelation.—Bob Jones, Sr.

Dr. Bob Jones SAYS:



Recently we have been quoting from reports sent in by our Bob Jones University students who were in school this past year and who are now scattered all over the United States and other lands during the summer months. I now quote from a report received from one of our young ladies: "I talked with a twenty-year-old girl who had been in an automobile accident. When she was attending her earlier years of high school, she was not completely dedicated to the Lord. She went on a trip, and on the way home they had an accident. Four of the six young people were killed. She realizes it was the Lord's will and realizes why it happened. Through the accident she has seen her need to be fully dedicated to the Lord."

My friends, we will never know this side of eternity what God has done and is doing through

trombone is demonstrated in his interpretations of twelve selections in a new album produced by Dick Anthony with the Dick Anthony Orchestra. A unique effect is obtained by using a solo soprano voice as an instrument. Here are some of the titles: God Understands; Near the Cross; If You Know the Lord; I Am Not Worthy; Some Bright Morning. This is very listenable music. You will enjoy it. WORD W-3060-LP.

Dick Anthony and Bill Pearce sing as well together as any duet team we have ever heard. In their latest album they are assisted by the Concert Orchestra of London, Paul Mickelson directing. The album is called PINNACLES OF PRAISE. We think you will like: How Great Thou Art; There's a New Song in My Heart; Jesus Led Me All the Way; O Say But I'm Glad; To Do the Father's Will, and the six others. WORD W-3075-LP.

The Beacon Quartet is composed of men who are in business. They are all members of the same church in Springfield, Mo., where they sing regularly. They have had a wide hearing in other states as well. The style is the popular southern gospel quartet style. Accompaniment is provided by piano, organ and guitar. Titles: Farther Along; Then I Met the Master; We'll Understand It Better. Twelve in all. DIADEM DLP-104.

A MORNING WITHOUT CLOUDS is the title of a delightful album by HCJB staffers Jeanne Odell and Delores Van Der Puy. They are heard in duets and solos recorded in the studios of the great missionary radio station in Quito, Ecuador. Inspiring, warm and sincere. We liked the title song; Thirty Pieces of Silver; His Eye Is on the Sparrow; Ho, Everyone That Is Thirsty. Twelve in all. DIADEM DLP-107.

Evangeline Carmichael sings twelve songs in her latest album called THE LORD IS MY SHEPHERD. Husband, Ralph Carmichael, his orchestra and the Mellow-Men provide accompaniment. (Continued on page 6)

COUNTRY GOSPEL RECORDS SPECIAL

"When God Dips His Love In My Heart," "Amazing Grace," "This World Is Not My Home," "Where We'll Never Grow Old," "Tramp On The Street," and "Ain't No Grave Gonna Hold My Body Down." PLUS 14 brand new Country Gospel Songs by these artists: Evangelist G. M. Farley, The Foney River Boys, Bill Carter, and others.

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BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.
(Advertisement)

Kids' CORNER

By Aunt Mary

Dear Nieces and Nephews:

When you are away at camp you write to Mother and Daddy, don't you? Well, this week I am away at camp and I want to write you a letter. Last Sunday, quite suddenly it was decided that I should go with Uncle Chuck to the Bill Rice Ranch, Murfreesboro, Tennessee, for the Southern Baptist Fellowship Bible Conference. Almost before I knew it I was on a big four-motored airplane and flying down to Nashville, Tennessee. Cousin Kaye Rice met our plane at the airport and drove us here to the conference grounds and here I have stayed since. How strange that I have not even wanted to leave to go to town or elsewhere! I go to a prayer meeting at seven-thirty in the morning, to two services after breakfast and two in the evening. No, I haven't gotten tired of going to church! I enjoy most of it and what I don't I am sure I especially need. The music is good, the fellowship is wonderful. I have met boys and girls who read *Kid's Korner* every week, and who are members of the Sword-Bearer's Club. Since many folks are preachers here I have met some preacher daddies and pastors of many of you. It has been lots of fun.

In the afternoons I have been particularly interested in the horses and horseback riding. When I was a little girl, every time we visited my grandparents on a big Texas farm, or ranch, I asked to ride a horse, and I always rode until someone told me I must get off. I never got tired of riding, but I always got sunburned. It always seemed to me so much fun that it was worth any discomfort I suffered as a result.

I am not a little girl any longer, but the horses are still that much fun to me. On the first day I could, I took a short ride—that is, an hour long, and long enough for a lady who has not been on a horse for three long years. The next day I signed up for the long ride, and we rode on a long trail, and up the mountain under overhanging tree limbs. We rode past donkeys and cows, and frisky little colts.

Cactus (the name of the horse I rode) has carried boys and girls all summer who have ridden very little, if any. He always knew he was smarter than they. He knew where the trail ran, whether they did or not. He was trained to follow right along behind the horse in front of him. He is a lot smarter about some things than the boys and girls and tenderfoot grown-ups who rode him, and he knows it. So yesterday, when I rode Cactus (I am not quite a dude and not really a tenderfoot, but not a really expert horsewoman either, or I would have been given a different horse) he thought he knew more than I. When I was a child, my expert teachers taught me to "drive" a horse by gently laying the reins across his neck toward the direction I wanted him to go, and I tried to do as I had been taught. Now Cactus thought to himself, "This lady is just another tenderfoot, and she doesn't know I am always supposed to follow the horse in front of me. I will just ignore her." So Cactus just plodded along in his own way. I soon learned that if I absolutely insisted that he go where I wished

he would obey, but only if I made him do it. As I rode Cactus yesterday I said, "If my own boys and girls didn't obey better than this horse, I would spank them."

My children are like children everywhere, I am afraid. Sometimes they obey only because they know they must! Sometimes I have said, "It would be nice if you did such and such." (I don't like to be dogmatic, you know.) Usually Andy would love me enough to want to do what I would like even though I don't say, "Andy, you must burn the trash for Mother!" But once in a while Andy or Faith might say, "But, Mother, you didn't say I had to, so I didn't do it." Then I would have to say, "Andy, I wanted you to do it because you love me. Now you must go do that job or I will whip you." Of course Andy obeys, but we would both be happier if he did it just for love of Mother, and not because he was afraid Mother would whip him.

So as I rode along on Cactus I thought, "Sometimes I know what the Lord wants me to do, and I am like this horse. I say, 'Lord, I don't really want to do that. Can't I do something else? Lord, if I have to I will obey, but I really want to do it differently.'"

Jungle Doctor . . .

(Continued from page 1)

and said: 'Bring me of the fruit of My garden.' But the men who looked after the garden took the servant and threw him out."

"Yah," said the Chief, "I would have made trouble if that was done to one of my men."

I nodded. "The Chief was unhappy. He sent another, and this messenger came and said the Chief would taste of the fruit of His garden. But before he could say more they attacked him with spears, and clubs, and treated him very shamefully."

"Yah," said the Chief. "Now is the time for those men to be taught a lesson."

"Heh," I said, "but behold, the Chief with great patience sent other messengers. Some of them they beat, others they drove out of the place, and some they killed. But in the end, the Chief said: 'How can I make these gardeners understand?' So He said: 'I will send My only Son. When they see Him, they will know that He comes from Me, as if I were to come Myself; then they will understand.'"

"But these gardeners—every one of them—when they saw the Chief's Son come, said: 'Behold, here he comes, the only Son of the Chief. Behold, we will kill him and then the garden will be ours.'"

"Kah," said the Chief, "those men should be destroyed, Bwana. They were very evil."

I turned to the African lad who had spoken. "Behold," I said, "there is a picture of God's love. Chance after chance was given to man, but to underline what God thinks about sin, He sent His only Son willingly to die, to show us the danger of sin, to drive it home to us, not with wrath, but with love, that we should not forget. But listen, if we do not follow the way of life and love, make no mistake, the anger of Almighty God awaits the people who do not take the pathway of love that He prepares."

That night as I lay curled up in my blankets in the back of the car, I thought of the tremendous need of these people who seemed to have no one to help them but us and our hospital.

At crack of dawn we were on our way again. Ahead of us loomed the village of Makali.

"Heh, Daudi," I said, "this is Simba's village."

Our reception was a very real contrast to that of the night before. Hardly anyone had come for medicine. From some small boys I learned that there was much sickness in the village, but they ran away when they saw some of the elders of the place walk past

How much better if I said, 'Lord, I want to do whatever you want me to do, no matter how hard it is. You help me, Lord, and I will do it.' I can make the children or the horse obey, but how much happier we all are if they obey because they want to do so the first time. How much joy I would have in my own heart if I could always say, 'Whatever you wish, Lord, that is what I want to do.'

Please learn for me this verse: "But take diligent heed to do the commandment and the law, . . . to serve him with all your heart and all your soul (Josh. 22:5)."

The dinner bell is ringing. I wasn't hungry 'till I heard it, but now I am starved.

Much love, from your saddle-sore Aunt Mary
P.S. Be sure to read the *Jungle Doctor* story.

without even the customary greetings. There was an air of bristling hostility.

That evening I was sitting outside Simba's partly-finished house and drinking tea prepared by Perisi.

"Kumbe, Bwana," said Simba, "there is trouble here. Behold, last night the Chief died, for he had only the medicine of the witch-doctor, Dawa, who is his relative. And now, Bwana, behold, they say in your coming you have cast a spell because you were jealous of the other witch-doctor. Behold, Bwana, I fear there will be trouble."

I turned to my dispenser. "Do you know this Dawa chap, Daudi?" "Kah," he said, "Bwana, indeed I do. He lives in the hills right over there." He pointed with his chin. "Behold, he makes much wealth in fees of cows and sheep, gourds full of millet, and in shillings too. People pay very highly for the charms that he makes, and the medicines he produces. Kah, Bwana, some of them are foul. Hongo, Bwana, and do they pay for his witchcraft?—he talks with spirits, and with the devil himself. Yah, Bwana, very strange things happen there."

"Make no mistake about it, Daudi, people who work with the devil do strange things all right. There is never a time when the devil is not fighting against the work of God, and if he can get men who will be on his side, kumbe, he gets them. The matter is very weird and very unnatural."

This time Daudi shivered; but, as if to bring us back to earth, from not far behind the corn-cob shelter where we were sitting round the fire came the strident braying of a donkey.

"Bwana," said Perisi, speaking for the first time, "this Dawa is a small man, but he has eyes that seem to bore into you. When he commands, men obey. Heh, and he walks around like a man who is conscious of his power over other people."

"Yah," said Simba, standing to his feet and reaching for his knobbed stick, "behold, Bwana, he has been brought to the village by the relations of the Chief, and he will be the one who opposes us in all that we shall attempt to do for God here."



Then, in a voice that trembled somewhat: "Bwana, a spell will be cast, a spell against Perisi here."

There was a long awkward silence. The fire burned low; Simba stirred it with his stick and told me his plans for his new house.

"Bwana," he said, "this will be a better house than anyone has ever built in this part of the country. I have not made it like they do, of wicker work, poles and mud, but I have built it with sun-dried bricks. For a week I make these, and then for a week I let them dry. While one batch is drying, behold, I build with the other lot, and Bwana, these are my plans for the

rest of the house." He threw some light wood on the fire and began tracing on the ground with the thin end of his stick.

"It will be a long house, with only one door. That will open into the middle room here where the food will be prepared and cooked." He pointed to a longer room with no roof as yet. "Bwana, this will be where we sleep. Behold, it will be such a room as is very strange in our country. Behold, there will be windows in it. The windows will be covered with wire to keep out the mosquitoes."

"Heh," said Daudi, "tell Bwana about your scheme for the window in your kitchen."

Simba laughed. "Behold, there will be a hole in the wall here which will be a window. Behold, there will be wire in that window too for most of the day, except the time when Perisi will be putting the flour through the sieve."

"Heh," I said, "and why should there not be wire in the window while she does that?"

"Bwana," laughed Simba, "because the sieve will be the window. I will make it square, just to fit the hole, and when she has finished using it as a sieve it will go back as a window to keep out the flies and mosquitoes."

"Heh," I said, "and what is the purpose of the third room you're going to build?"

Simba laughed, and looked across at Perisi. She too smiled.

"Bwana," she said, "that will be the children's room, the place where I shall show the mothers how to look after their babies. Behold, there will be a water-pot in one corner; the water will be boiled and will be covered so that no dirt will get into it. Simba will weave me a cot out of vines from the jungle. Behold, I shall have there a broom with which I shall sweep the house to keep it clean. Kumbe, there will be light and air in that room through the window. Yah, Bwana, the window will be closed with wire so that no snakes or insects can get in. It will show the people a new way of living."

"Kah," said Daudi, "that is a very good idea. And many people will come to look at it, but behold, why is it a children's room if there are no children in it?"

Perisi looked across at the fire and smiled. "Hongo," she said, "it is our hope that before the days of Christmas are long passed there will be a child in that cradle."

Simba was smiling all over his face. "Yah, Bwana, behold we have joy."

Then as we sat around the fire it seemed by mutual consent, our heads were bowed, and we asked the Almighty Father to bring His blessing upon that new life that was to occupy that new room in the new home. Very quietly Simba said: "Heya," which is "Amen" in Chigogo, and then he got to his feet.

"Bwana," he said, his face shining, "I can see big things likely to happen in the place where we are going. This will open up the new way and I feel that many people will want to follow the ways of God. How can they do otherwise?"

"I can understand your feeling that way, Simba, because, behold, you have chosen to follow God's way, which He says is a narrow and difficult path. It was at no small cost that you understood these things."

Simba nodded and glanced across at his wife. The look that passed between them spoke volumes, and I thought of the day when his life had been in jeopardy and a blood-transfusion had made all the difference.*

I turned over the pages of the Chigogo New Testament and read a few which had been trans-

lated into the everyday speech of the people. I put my finger on the place. "Behold, God is speaking to the people through the mouth of Jesus. He is telling them of His kingdom in heaven. This is what He says to those who will travel the paths of this world: 'Make your way in by the narrow gate, for it is a broad gate and a wide road that leads to destruction, and those who go in that way are many indeed; but how small is the gate and how narrow the road that leads on to life, and how few there are that find it.'"

"Yah," said Simba, "does that mean that God doesn't want very many people to come into His Kingdom?"

"No, not that at all, but He has given men the right to choose for themselves. Many choose the broad path, so slightly down hill, rather than the way of God which leads up hill, which takes courage, and which needs obedience to His orders. That is why there are so few who follow it. Make no mistake, Simba, this new job of yours is not going to be easy. There are two roads that people can follow. Behold, travelling along the broad road, with its ways of witchcraft and of lust and of drunkenness, and its ways of laziness, of pride: kumbe! there are many that follow that way."

Again there was a long silence, and again it was interrupted by the braying of a donkey.

"Yah," I laughed, "was it not a donkey that put a man on the right track in the days of the prophet, when . . ." But Daudi interrupted me.

"Bwana," he said urgently, "that donkey did not sing its song because of any joy in its heart; behold, something disturbed it. There is somebody or something near to it."

We threw some cornstalks on to the fire and it flared up, but nothing was to be seen.

"Yah, Daudi, there's something wrong with you tonight, perhaps izuguni—the mosquito—has bitten you, and malaria is close."

"N'go," said the African, "there is something about, something queer."

And as he spoke the moon came from behind the clouds. Silhouetted against a gap in the hills was a short figure with commanding bearing. A flame leaped up in the fire, and by it I saw an African standing not twenty yards away. There was a cold, compelling gleam in his eyes. The flame died away and the dark figure merged into the shadows again.

"Yah," said Daudi, in little more than a whisper, "Bwana, that was Dawa, the witch-doctor."

* See *Jungle Doctor Meets a Lion*.

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Jesus and Veil...

(Continued from page 1)

and white. These colors have the following significance:

Blue is the color of Heaven. Green is earth's color—the grass is green, the trees are green, the sea is green, but blue is Heaven's color. When you find blue in the Book you will find something of Heaven there. In Numbers 15:38 God instructs the Israelites to put a ribband of blue on the borders of their garments, thus indicating that the earth walk of the people of God was to be according to the laws of Heaven (the blue).

Purple is the color of royalty. Royalty is "born to the purple." It is the color the king wears. When the Lord Jesus was charged by the Jews of the claim to be "king," Pilate turned Him over to the soldiers who took Him into an inner room where they robbed Him in purple, put a crown (of thorns) on His brow, and a scepter (a reed) in His hand, and then bowed the knees in mockery, saying, "Hail, King of the Jews!"

Scarlet is the color of sacrifice. It is blood color. The Bible is a scarlet Book, for the blood drips from its pages, and the message of the Book from one end to the other is that of remission of sins through the shedding of the blood of the substitutionary sacrifice.

White is the color of holiness. This would be your immediate response if you were asked for the color of purity.

So we have in the veil the blue of Heaven, the purple of royalty, the scarlet of sacrifice, and the white of holiness, and these have something to say to us concerning the Man called Jesus. The blue says that Man is the Son of God; the purple says that Man is the Christ of God; the scarlet says that Man is the Lamb of God, and the white says that Man is the Holy One of God. So declare we Him unto you. He is the Son of God, the Christ of God, the Lamb of God, the Holy One of God. Worship Him!

The Embroidered Work of the Veil

"With cherubim the work of cunning workmen shall it be made."—Exod. 26:31.

On the veil was embroidered the image of the cherubim. Within the veil, in the holiest, were the golden cherubim. These always indicate the presence of God. Beneath their overshadowing wings the glory of God rested just over the mercy seat.

No man, when entering the Tabernacle, could look upon the golden cherubim within the veil, but he could look upon the exact image of the cherubim embroidered on the veil. The truth concerning Jesus Christ in this is seen in such words as "the express image of his person" (Heb. 1:3). Paul states that Jesus Christ is the "image of the invisible God." Our Lord said also, "He that hath seen me, hath seen the Father." Jesus Christ is the full, final, and complete manifestation of God.

The Position of the Veil

"The veil shall divide unto you between the holy place and the most holy."—Exod. 26:33.

The veil hung in the tabernacle, dividing it into two rooms. On one side the veil was illuminated with artificial light, that of the candlestick, while on the other side it was illuminated by the divine light, that of the glory of God. The veil had on one side man, on the other side God, speaking to us of the One who is both divine and human. "Within the veil was the imperishable gold of the Godhead, while the veil itself was the fragile tapestry of the human." In the Tabernacle the gold of the Godhead was hidden by the veil. So our Lord's deity was veiled by His humanity. On the Mount of Transfiguration the veil became transparent, and the glory shone through.

The Purpose of the Veil

"It shall divide."—Exod. 26:33.

In these three words the object of the veil is set forth. It was to "divide." Remember that within the veil was the sinless God, while without the veil were the sinful people. "It shall divide"—a sinful people from a sinless God! The veil was not hung in the Tabernacle to permit access to God, but to prevent access to God. If a sinful Israelite had attempted to

draw aside that veil to step into the presence of God, he would have been smitten with instant death. Read Leviticus 16:2—"that he die not." The wrath of God would leap forth from between the cherubim and smite such an one as attempted to force a way into His (God's) presence. Let us repeat: the veil was not hung in the Tabernacle to permit, but to prevent access to God. We emphasize this because so many today have an idea that the Incarnation brings humanity into union with God. This is not true. The man who stops short of the death of Christ has no salvation. The preacher who sets forth an imitation of Christ as the means of salvation is a man whose message has in it no seed of life. You must go to Calvary for salvation.

The position of the veil itself, as it hung there in the light of God's glory, declares to us that the only kind of humanity that can stand in the presence of God's glory is that typified by the veil—the sinless humanity of the Lord. That was a humanity without sin, but that is not your humanity, for you have sinned in deed, in word, and—oh, how many times—in thought. Now we have said a tremendous and a terrible thing, a word that bars all men out of God's presence, for all have sinned. His sinless humanity could stand in the light of God's glory, but not your sinful humanity. Barred out!

This is not "good news." But thank God, we do not have to stop here. There was one way by which a man might enter the presence of God. What was that way?

Suppose a man stood before the veil and said, "Jehovah, that is the most beautiful piece of work I have ever seen. Never before have I seen such blending of colors or work of embroidery." After such praise would God speak from the holiest and say, "Come thou in"? No! That is the attitude of the denier of the deity of Christ today. Nicodemus, the Unitarian, came to Jesus and said, "Rabbi, we know that thou art a teacher come from God." And the Lord answered him, as He answers every Unitarian today who tries to throw verbal bouquets at the Lord, "Ye must be born again."

Suppose a man stood before the veil and prayed and fasted all day long, from the time the first rays of the sun shot up in the morning until the day began to purple into twilight; would God speak from the holiest and say, "Come thou in"? No! Prayer is all right for those who can pray, but no sinner ever prayed himself into the presence of God.

Suppose a man stood without the veil and said, "Jehovah, from this time forth I shall devote my life to Thy service"; would God speak from the holiest and say, "Come thou in"? No! No man ever worked his way into God's presence.

Suppose a man stood without the veil and said "Jehovah, I give unto Thee a million—yea, five million—shekels for the sanctuary"; would God speak from the holiest and say, "Come thou in"? No! No man ever bought his way into God's presence.

None of these ways will save. Man cannot praise nor pray, work

nor buy his way into the holiest. But there is a way—there is a way! And this is it: Out at the brazen altar in the court of the Tabernacle the sinner's substitute is slain, an animal without spot or blemish, and the blood that is shed is caught in a basin, then the high priest carries that blood into the Tabernacle, and sprinkles it before the veil; then he draws the veil aside, and steps into the presence of God, to sprinkle the blood upon the mercy seat, and before the mercy seat. The only way—search the Scriptures from one end to the other—the only way into the presence of God is the BLOOD way! That was the only way in which man could stand on the other side of that veil and live! "The wages of sin is death," and that rich, warm blood in the basin had a voice which cried out, "The penalty of sin has been met! The shedding of blood has brought remission of sins!" The blood in the basin declared that the sinner had been saved by substitution. Another had died in his stead. The sentence of death had been inflicted. Another had suffered the wages of his sin. This is what the blood of Christ declares to us. It has a voice which cries out the truth that Christ died in our room and stead and suffered the wages of our sin. When the high priest entered into the holiest once a year he did it as a dead man, as a sinner who had died on the outside in His substitute. When we enter into the holiest today it is as dead men, as sinners who died nineteen hundred years ago, in the Person of our blessed Substitute, on Calvary's cross.

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away one stain;
But Christ, the heavenly Lamb,
Takes all our sins away,
A sacrifice of nobler name,
And richer blood than they.

The Rending of the Veil

"Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom."—Matt. 27:50, 51.

At the very moment when Christ died, the veil was rent. The veil speaks of the Incarnation, and the rending of the veil speaks of Christ's death. (Note the exactitude of Scriptural typology.)

The veil was supernaturally rent. It was rent by God. The priests could not rend that veil, for it would mean instant death to them. God did it. "It pleased the Lord to bruise Him." "Smitten and afflicted of God." Read Isaiah 53. He was smitten in our stead, for it is true that "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

The veil was completely rent. "From the top to the bottom" the Word declares. God did not rend it half way down, and then tell men to complete the rending. It was all done by Him. Whenever you think of the rent veil, if you but listen

you will hear from the cross: "It is finished!" The work of salvation is a finished work. No priest can add to it, and, thank God, no priest can take away from that finished work. The rent veil declares to us that salvation is "not of works, lest any man should boast." "It is the gift of God."

The veil was systematically rent. "In the midst" according to Luke 23:44-46. The mercy seat was directly before the veil, so that this would give direct access to the blood-sprinkled mercy seat, the throne of God. The sanctuary which had been closed to men for centuries was now wide open.

The holiest in the Tabernacle was just a type of the holiest in heaven, into which our Lord entered, not by the blood of bulls and goats, but by His own blood. Our holiest is in Heaven. We have access into that glory because the "veil was rent," that is, because Christ died. His death opened the way, and we came into the holiest

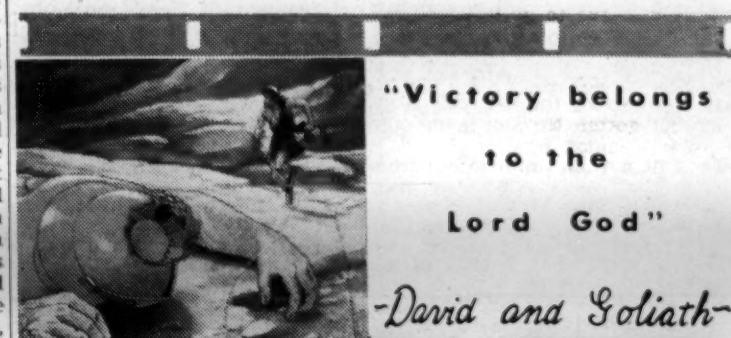
"by the blood of Jesus, by a new and living way . . . through the veil, that is to say, his flesh" (Heb. 10:19, 20).

Dr. Scofield calls attention to the fact that, since the Temple service was carried on for almost forty years after the death of Christ, the priests must have sewed the rent veil together again. Reader, any man who declares a way of salvation apart from the substitutionary death of Christ is sewing the veil together again. He is closing up the way into the holiest.

We want to include here just a suggestion of what is so essential to the Gospel—the resurrection. You will readily see this when you connect with the rent veil the rent graves from which "many bodies of the saints which slept arose, and came out of the graves" (Matt. 27:52, 53).

In conclusion, we repeat that the way into the holiest is now open. Christ has entered. Here we may

(Continued on page 6)



"Victory belongs
to the
Lord God"

-David and Goliath-

Tel-n-See

"God is still giving you a few more days to repent and be saved from destruction."
"Aw, Noah, you take God's Word too literally..."

But, did he?

God's destruction of all flesh, but Noah and his family, by the flood was more than just a story! It was tragic reality to those of Noah's day.

History is repeating itself just as the Spirit of God prophesied through Peter, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? . . . II Peter 3:3, 4A. Are you and yours ready for God's final judgment by fire?"

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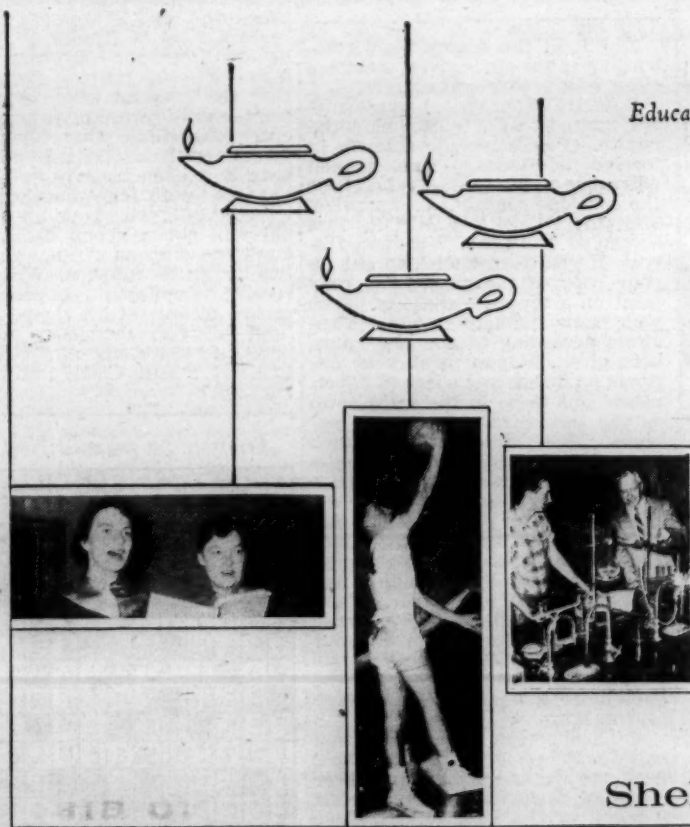
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Jesus and Veil...

(Continued from page 5)

enter, too, by faith. Not one man, once a year, but all men, any time, **NO FAITH.** Into the holiest we all shall enter soon, as He has done, in resurrection bodies. All praise to Him, for this is possible only through our union with Him in death and resurrection. "Except a

grain of wheat fall into the ground and DIE, it abideth alone," but He did die, and now we may abide with Him in the holiest.

We some time ago read of a young girl who lay dying in a hospital after a life ruined by sin. A short time before, on a street corner, she had heard a message on "He was wounded for our transgressions" (Isa. 53:5). She believed, and "by grace was saved through faith." Those who had

been instrumental in leading her to the Saviour stood by her bedside and saw her thin, white hand pushed over the coverlet until she was able to feel the other hand which was lying on the counterpane. Then a puzzled look came to her face as she whispered, "Why! No wounds here." Then she smiled. "Ah," she sighed, "but He was wounded for our transgressions." Again she lifted her wan hand, this time to the brow, and felt along

the forehead. Again the puzzled look as she whispered, "No wounds here," and then she breathed, "But He was wounded for our transgressions." In the faintness that followed, the watchers thought that she was gone; but slowly, once again, with her last ounce of strength, her hand moved, and this time sought her side. There came again her same puzzled look, and her same whisper, "Why! No wounds here." Then a smile was frozen on her face in death as her spirit was breathed out in the whisper, "Ah! But He was wounded for our transgressions."

This is the truth. We are saved through His sacrifice. He who never should have been wounded was wounded in our stead. When we enter into the holiest we shall see

our wounds—in His hands.

Lamb of God, thro' Thee we enter,
Inside the veil.
Cleansed by Thee we boldly venture
Inside the veil.
Not a stain—a new creation,
Ours is such a full salvation!
Low we bow in adoration
Inside the veil.

Soon Thy saints shall all be gathered
Inside the veil.
All at home—no more be scattered—
Inside the veil.

Naught from Thee our hearts shall sever,
We shall see Thee—grieve Thee never,
"Praise the Lamb" shall sound forever,
Inside the veil.

— The End —

Searching the Scriptures

Mark 9

Jesus Is Transfigured on the Mountain

Clues Across

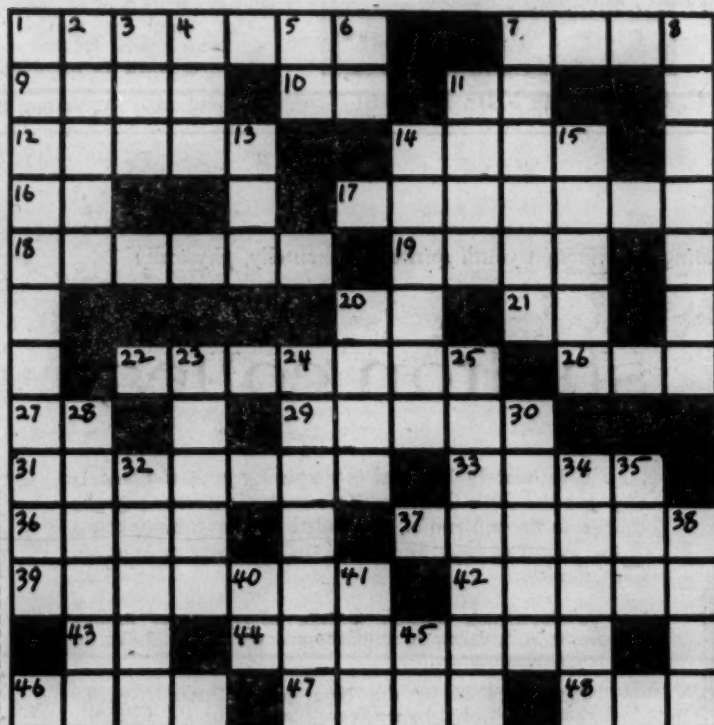
- 1 "a great multitude about them, and the ----- questioning with them"
- 7 "wash me, and I shall be whiter than -----" Psa. 51
- 9 "----- kind can come forth by nothing, but by prayer and fasting"
- 10 "That Elias ----- indeed come"
- 11 "Master, I have brought unto thee ----- son"
- 12 "sitting, and clothed, and in his ----- mind: and they were afraid" Mark 5
- 14 "Put now this woman out from me, and ----- the door after her" II Sam. 13
- 16 initials of a great man and his weak nephew (Gen. 12:5)
- 17 "the same shall be last of all, and ----- of all"
- 18 "it shall come down upon -----, and upon the people of my curse" Isa. 34
- 19 "lest I ----- you in pieces, and there be none to deliver" Psa. 50
- 20 "must suffer many things, and be set ----- nought"
- 21 initials of two godly men, one saved from the flood, and the other translated. (Gen. 5:30, 24)
- 22, 47 "voice came out of the cloud, saying, This is my ----- Son: ----- him"
- 26 "till the ----- of man were risen from the dead"
- 27 initials of father and brother of Nahor (Gen. 11:7)
- 29 town near well God showed to Hagar (Gen. 16:14)
- 31 "they have done unto him whatsoever they listed, as it is -----"
- 33 "when it is sown in the earth, is ----- than all the seeds" Mark 4
- 36 girl's name
- 37 made dim
- 39 "they that are ----- than I have me in derision" Job 30
- 42 "and a ----- came out of the cloud"
- 43 initials of a woman and her devoted daughter-in-law (Ruth 1:3, 4)
- 44 one who studies
- 46 tribe from which Anna the prophetess came (Luke 2:36)
- 47 see 22 across
- 48 "But Jesus took -----, by the hand, and lifted him up"

Clues Down

- 1 "And ----- the father of the child cried out, and said with tears"
- 2 "And he took a -----, and set him in the midst of them"
- 3 to equip
- 4 "captain of Saul's host, took ----- bosheth the son of Saul"
- 5 initials of a high priest and a grandchild born at his death (I Sam. 4:15; 21)
- 6 initials of two mountains (Gen. 14:6; Exod. 19:18)
- 7 pertaining to the woods
- 8 "how it is ----- of the Son of man, that he must suffer many things"
- 11 "I charge thee, come out of him, and enter no ----- into him"
- 13 "Where their worm dieth not, and ----- fire is not quenched."
- 14 "it is ----- for him that a millstone were hanged about his neck"
- 15 "his enemy came and sowed ----- among the wheat" Matt. 13
- 20 "The young men of ----- and of Pi-beseth shall fall by the sword" Ezek. 30
- 23 "And they that had ----- were about four thousand" Mark 8
- 24 "Who is among you that feareth the Lord, that ----- the voice of his servant?" Isa. 50
- 25 "The Son of man is ----- (ed) into the hands of men, and they shall kill him."
- 28 belonging to an Amorite city in the wilderness of the Amorites (Num. 21:13)
- 30 an evil spirit
- 32 to accustom to something hard
- 34 "Behold, I have created the ----- that bloweth the coals in the fire" Isa. 54
- 35 initials of child born to Adam to take Abel's place; the mother of that child; and brother who murdered him (Gen. 4:25)
- 38 "the shipmen ----- (ed) that they drew near to some country" Acts 27
- 40 initials of two wicked cities destroyed by fire from heaven (Gen. 19:24)
- 41 "ye tithe mint and ----- and all manner of herbs, and pass over judgment" Luke 11
- 45 initials of the false god of the Philistines and the city where it was kept (I Sam. 5:5)

Deadline: August 29, 1960

Puzzle No. 34



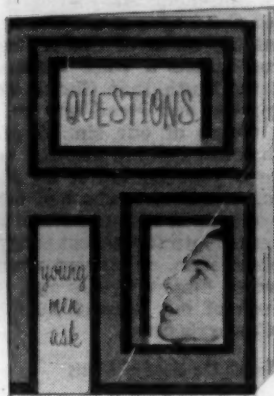
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for correct, prompt answers to
Puzzle Number 34

Questions Young Men Ask



By J. E. Harris

There are four chapters in this helpful little booklet which was written especially to answer the "questions of the man in uniform." Its value is certainly not limited to men in service, although it ought to be *must* reading for them, and pleasure and profit will result from its study by anyone.

The first chapter is entitled, "What's the Harm in Gambling?" Author Harris first shows that there is a distinct difference between gambling and risk—or even speculation—then he proves gambling to be wrong because it breaks the law of God, brings a host of evils in its wake, and causes suffering to others.

In the second chapter, "Why Keep Pure and How?" he shows the necessity from personal reasons, from matters of influence in the lives of others, and because of future accounting to God. Then he gives three "keys" for keeping clean.

The two final chapters, "Does Profanity Matter?" and "Shall I Take a Friendly Drink?" are desperately needed. He shows profanity to be stupid, a sign of weakness in vocabulary, mentality, and character, due to poor self-control and a manifestation of irreverence toward God. The discussion about liquor centers mainly on the folly of trying to maintain moderation in drinking instead of practicing total abstinence.

THE RULES

1. Fill in the empty blanks according to the clues given. *Answers must be complete and correct.*

2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print on a separate sheet of paper your name and address and the answers according to the clue numbers given. If you print your answers on a separate sheet of paper, please put them in the same form as the puzzle rather than in columns. This makes them much easier to check and also reduces the possibility of mistakes. Entries will not be returned.

3. In order for you to receive this week's prize booklet, *Questions Young Men Ask*, your entry must be postmarked by midnight, August 29, 1960. If your paper arrives after the deadline date, please place the date of arrival on your puzzle entry. The answer to Puzzle Number 34 will appear in the September 9 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. **Save these coupons!** They are important! At the end of the year (1960) those

Record Review

(Continued from page 3)

ment. Some new, some old. We liked especially: The Ninety and Nine; Take Up Thy Cross; Savior, Like a Shepherd Lead Us; Each Step of the Way (with Male Quartet). SACRED LP-8024.

An outstanding instrumental album is titled SONGS OF COMFORT. It features Rudy Atwood at the piano with the Ralph Carmichael String Quartet. Many folk have loved the artistry and style of Rudy Atwood for many years. His latest album is a must for your library. Songs include: Blessed Assurance; Day by Day; Precious Hiding Place; God Will Take Care of You...twelve in all...and all well-known. CHRISTIAN FAITH RA 1197 or 204 (Stereo).

Wendell Loveless is a man of many talents...not the least of which is composing music. The James King Chorus of California sings an even dozen of the works of Mr. Loveless. A nicely balanced vocal group, smooth piano work, precise enunciation and distinctive interpretations make this album a wonderful listening experience. Titles: I Have Christ in My Heart; There's Not a Single Heartache; Everyday with Jesus; Only Glory By and By; and eight others. CHRISTIAN FAITH JK 1461 or 461 (Stereo).

JOYFUL MELODIES is an album which combines two fine Swedish voices in the persons of Carl Olivebring and Göran Stenlund. Side one has six duets. Side two holds six solos by Mr. Olivebring. The delightful accents plus excellent support by the Lennart Jernstrand Ensemble makes this an interesting album. You will recognize these songs: The Wonder of It All; Lead Me, Guide Me; Just The Same; He Whispered: Peace Be Still. WORD-W-3116-LP.

That winds it up for this month.

who send us 48 coupons will receive a copy of the popular book, *Home: Courtship, Marriage and Children*. Those who send only 40 coupons will receive a copy of the book, *The Soul-Winner's Fire*. And those who send 25 coupons will receive a copy of *Apples of Gold*, a beautiful book of 153 heart-warming Christian poems. Remember that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a prize is on an individual and not a group basis. Also, duplicate coupons will not count as two separate coupons. When you receive duplicate coupons and prizes, please return them. Please limit all correspondence to only necessary items, and ALWAYS INCLUDE YOUR COMPLETE ADDRESS.

Answer to puzzle No. 31

IN THIS PLACE
N WILL IMLA
ISLE AIM DOER
QUANTITY SAT
U RT S D VH
I GIVE PEACE
TREE SO SAITH
YE TUT AC THE
SEH ENGEDI A
FEN AE EN Z V
INTERMEDOLE E
L END L ENAN
LORD OF HOSTS

We'll be back again in about four weeks. Hope you'll be with us... and say, how about dropping us a card or letter? We would love to hear from you and to have your comments on the column. You may contact record companies directly or check with your local Christian bookstore about records reviewed here.

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Jesus Is Coming Again

(Continued from page 1)

our are multiplied for our assurance and comfort.

"For the Son of man shall come in the glory of his Father with his angels . . ."—Matt. 16:27.

"If I go . . . I will come again . . ."—John 14:3.

"This same Jesus . . . shall so come in like manner . . ."—Acts 1:11.

"For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ . . ."—Phil. 3:20.

"For the Lord himself shall descend from heaven with a shout, with a voice of the archangel, and with the trump of God . . ."—I Thess. 4:16.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:13.

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9:28.

"Behold, the Lord cometh with ten thousands of his saints."—Jude 14.

"Behold, he cometh with clouds; and every eye shall see him . . ."—Rev. 1:7.

"He which testifieth these things saith, Surely I come quickly."—Rev. 22:20.

These Scriptures are but a few out of a multitude that could be chosen to illustrate the promise of the living Word of God that it is Jesus Himself, our own Lord and Saviour, who visibly, literally, really, is coming again.

The Identity of Jesus

There are many who spiritualize and rationalize this promise away. There are those who say that the prophecies and promises concerning the coming of Christ were fulfilled in the destruction of Jerusalem. The Scriptures answer: "The Lord himself shall descend from heaven."

There are those who say that He came at Pentecost in the form of the Holy Spirit, but the Scriptures affirm again, "This same Jesus . . . shall so come in like manner."

There are those who say that the Lord has come in the diffusion of the Gospel over the earth, but the Scriptures reply again, "He shall appear the second time without sin unto salvation" (Heb. 9:28).

There are those who say that the Lord has come in the development of Christian civilization and in the application of Christian principles to life. The Holy Book answers plainly and emphatically, "From heaven we look for the Saviour, the Lord Jesus Christ."

There are those who say that Jesus comes at the occurrence of death. Jesus says, "If I go, I will come again." In the New Testament, Christ never comes to the Christian at death; rather, the Christian goes to Christ. The Scriptures never confound the two.

The return of our Lord and the resurrection of our bodies is an altogether different thing from the death of the Christian whose spirit goes to God naked and unclothed.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life"—II Cor. 5:1-4.

As nature abhors a vacuum, so the Scriptures abhor disembodiment. There is much more to the Christian hope than the entrance of the released spirit into Heaven. There shall be a redemption of the entire purchased possession, body as well as spirit. We shall be completely redeemed at the coming of Christ. Spirit and body shall be joined together to make a gloriously immortalized, transfigured person.

No, the fulfillment of the promise is not in death, for there is no resurrection of the body when we die. When He comes in glory with all His holy angels, the bodies of

the saints shall be raised from the dead. If we are still living in the flesh when He comes, we shall all be immortalized, in a moment, in the twinkling of an eye, at the last trump.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—I Cor. 15:50-54.

Our Lord Jesus has not lost His identity nor has He merged it with death or history or providence or the diffusion of the Gospel that we should look for Him in these things. He saith, "I will come again" (John 14:2), and "Behold, I come quickly" (Rev. 22:20). When His appearing shall be ushered in, it will be that of the man Christ Jesus—the same holy face, the same pierced hands, the same gracious voice. We are to wait for Him; we are to watch for Him; we are to be ready for Him.

In Heaven the Lord Jesus is the same friend of sinners whom the disciples knew in the earth. Stephen saw Him standing on the right hand of God as he laid down his life for the sake of the Gospel. Paul met Him on the road to Damascus. As the Saviour stood in the way above the brightness of the sun, Saul cried out saying, "Who art thou, Lord?" and the Lord replied, "I am Jesus of Nazareth."

In the glorious vision of John on the Isle of Patmos, the recognitions of our Lord Jesus were still the same. He is the crucified Lord. His hands are nail-pierced. His side is spear-riven, and His brow bears the marks of the crown of thorns. He sustains the same relationship to us now as He did in the days of His flesh. In Bethlehem He took upon Himself our nature and He has never cast it aside. He is still our Elder Brother.

It is this same Jesus who went away into Heaven who is coming again. He went away from a world that crucified and rejected Him. He is coming back again to a world that still rejects Him and would crucify Him. But He is certainly coming. In this earth is a treasure hid in a field—His saints interspersed among the peoples and nations of the globe. In this earth is the pearl of great price, and our Lord is coming like a thief in the night to steal away His precious jewels, His sainted ones.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."—Mal. 3:16, 17.

"And he gathered them together unto a place called in the Hebrew tongue Armageddon."—Rev. 16:16.

God's People and the Terrible Days of Judgment

We who love the Lord and who follow the Saviour, Christ Jesus, will never have to live through or bear the terrible judgments of God upon a wicked and gainsaying world. God always protects His people and secures their safety before the judgments fall. Noah and his family must be safely in the ark before the flood comes. Lot must be safely out of Sodom before fire and brimstone fall from Heaven. The angel declared to Lot, "I can do nothing until thou be come thither." The first born of Israel must be sheltered under the blood before the death angel passes over the land of sin and night. Rahab's safety must be assured before the blast of the trumpet and the destruction of Jericho. The Christians must be warned (as in chapter 24 of Matthew) to flee

from Jerusalem before the terrible engines of Titus are permitted to destroy the sacred city.

So God's people must be caught up to Heaven, taken out of the earth, before the fiery judgments fall upon the wicked at the second coming of our Lord. We shall be quickly, suddenly, taken away. Some of us will be sleeping when He comes. Two will be in a bed; one will be taken and the other left. Some of us will be working when He comes, two in a field; one will be taken and the other left. Two will be grinding at the mill; one will be taken and the other left. But we shall be rescued before the times of tribulation come upon men.

Our sainted dead, the treasure hid in a field, will be caught up first to meet the Lord in the air and then we who are alive at His coming shall rise to be with them and with our Saviour forever.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—I Thess. 4:13-17.

The New Heaven and the New Earth

After the safety of Christ's people, who are caught up with the Lord in the air, and after the judgments of God upon the iniquitous in the earth, and after the chaining of Satan, and after the cleansing and the purifying of all things, we shall inherit eternally the new Heaven and the new earth. He will bring to us the kingdom in all of its fullness and glory, a kingdom for which we do pray, "Thy kingdom come."

From everlasting unto everlasting the King and Lord of Heaven has been coming, has come, is coming again, founding and to found a kingdom that will endure forever. History will find its ultimate meaning in His manifestation and the full establishment of His

glorious dominion. The future belongs to Him, the ultimate victory is His by immutable and eternal decree. He is the Ruler of the age to come; He is the Lord of the new humanity; He is the hope and the Saviour of the world.

When He cometh, our beloved dead who sleep in Jesus shall be raised incorruptible, and we shall all be changed. A Saviour who would leave in the dust of the ground the least of those who trust in Him is not the Lord of the New Testament. Ultimately, there shall be the complete redemption of the purchased possession and not a bone shall be left in the regions of death, not a relic for the Devil to gloat over. When the last one enrolled in God's Book has been saved, when the last prodigal son has come home, then "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

When He comes, there shall be a renewal, a rebirth, a remaking of all creation. "Behold, I make all things new" (Rev. 21:5). All outward creation shall manifest the presence and fear of the Lord. There shall be a new Heaven and a new earth. For "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21).

We shall have a new home in a new and heavenly city, the New Jerusalem.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:2-4.

Our inheritance is beyond the blights of winds and frost. Its leaf never fades; time does not waste its imperishable bloom. No graves are dug on its ever green hills. No sin enters its domain. Sorrow and weeping may be for the night, but joy cometh with the morning.

We shall have a new and unending life of peace and blessedness. Oppression shall cease from among man and the voice of cruelty shall no longer be heard. Our great Lord and King shall rule in every heart and life. The will of God shall be

"Unlikely" Not Enough

(Continued from page 1)

and that "THERE IS NO LIKELIHOOD of a situation arising in which a Catholic President would be compelled to act in a manner that would be opposed to his oath of office."

That is about all he or any other editor of his faith could say. Rome has spoken. The candidacy of any Catholic is almost ruined by the Vatican statement. The American people who had been hoping that the Roman church would change her way and agree not to interfere in the political affairs of America have been completely disillusioned by the published statement of her claims. What else could any Catholic editor say except to predict that it would not likely occur here.

American voters are not likely to elect a man to a high office on the basis of LIKELIHOOD about what he could or couldn't do. They want a guarantee that he could not be controlled by alien powers and that no effort will be made to control him because of his religious affiliation.

We repeat a statement made on this page months ago. The only way we could support a Roman Catholic for President would be for him to break with the Roman part of it and just be an American Christian, free to follow his judgment and conscience . . .

It is too bad that good editors like Dale Francis are compelled by circumstance and church to say, "There is no LIKELIHOOD of a Catholic President being COMPELLED to act in a manner that would be opposed to his oath of office."

done in earth as it is in Heaven. The nations shall walk in the name of the Lord forever. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6, 9). "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever . . . Amen. Even so, come, Lord Jesus" (Rev. 11:15, 22:20).

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